150

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

AND PRESENTED BY HIM TO

THE NEWBERRY LIBRARY

1911

James C. Pilling

SPECIMEN VERSES

FROM VERSIONS IN DIFFERENT

LANGUAGES AND DIALECTS

IN WHICH THE

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"The Lord gave the word: great was the company of those that published it."

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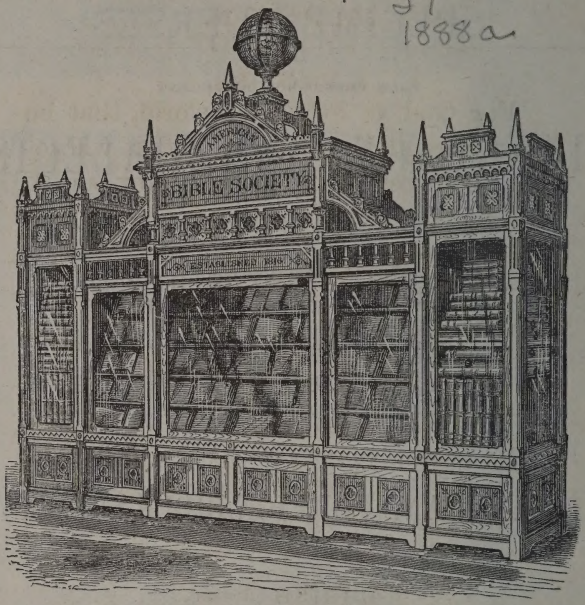

NOTE.

The following specimens of versions are arranged, in general, according to the countries in which they originated. The reader begins with the languages of the British Isles, 1–6, and proceeds to the continent of Europe, 7–68. After the languages of Asia, 69–162, and of the Islands, 163–185, will be found those of Africa, 186–217, and finally those which are peculiar to the American continent, 218–242.

In many cases, as will be noticed, the specimen is repeated to show the different alphabets or characters which the people use. The Turkish version, for example, is prepared for Moslems in the Arabic letter, but for Armenians an entirely different form is needed, and for Greeks yet another. See Nos. 48–50.

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1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. GAELIC. *(Highlands of Scotland.)*

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

3. IRISH.

Óíɼ ɪɼ ɱaɼ ɾo do ġɼáðᵹ,ġ Ðía aɳ ðóɱaɳ, ᵹo ðcuᵹ ɾé a éɪɳġeɪɳ Wheɪc [ɼéɪɳ], ɪoɳuɼ ᵹɪð bé ċɼeɪðeaɼ aɳ̄ ɳaċ ɱaċað ɾé a ɱúġa, aċð ᵹo ɱbeɪṫ aɳ bḛċa ɾíoɱɪᵹ,ðe aɪᵹe.

4. IRISH *(Roman).*

Oír is mar so do ghrádhuigh Día an domhan, go dtug sé a éinghein Meic fein, ionnus gidh bé chreideas ann, nach rachadh sé a mugha, achd go mbeith an bheatha shiorruidhe aige.

5. MANX. *(Isle of Man.)*

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

6. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.

7. BRETON. *(Brittany.)*

Rag evel-se eo en deus Doue caret ar bed, ma en deus roed e Vab unik-ganet, evit na vezo ket collet pioubenag a gred ennan, mes ma en devezo ar vuez eternel.

8. FRENCH.

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

9. FRENCH BASQUE. *(Pyrrhenees.)*

Jaincoac ecen hain maite içan du mundua, non eman baitu bere Seme bakharra, amorea gatic norcere sinhesten baitu hura baithan gal ez dadin, bainan çan deçan bethiereco bicia.

10. SPANISH.

Porque de tal manera amó Dios al mundo, que haya dado á su Hijo unigénito; para que todo aquel que en él creyere, no se pierda, mas tenga vida eterna.

11. CATALAN. *(Eastern Spain.)*

Puix Deu ha amat de tal modo al mon, que ha donat son unigenit Fill, á fi de que tot hom que creu en ell no peresca, ans be tinga la vida eterna.

12. SPANISH BASQUE.

Alchatuco naiz, eta juango naiz nere aitagana, eta esango diot: Aita, pecatu eguin nuen ceruaren contra, eta zure aurrean.—(*Luke* xv. 18.)

13. SPANISH BASQUE (Guipuscoan Dialect).

Joaten ceratela bada eman zayozcatzute eracutsiac jende guciai: batayatzen dituzutela Aitaren, eta Semearen, eta Espiritu santuaren icenean.—(*Matt.* xxviii. 19.)

14. QITANO. (*Spanish Gipsies.*)

Mangue ardiñelaré, y chalaré al batusch, y le penaré: Batu, he querdi crejete contra o Tarpe y anglal de tucue.—(*Luke* xv. 18.)

15. PORTUQUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle crê, não pereça, mas tenha a vida eterna.

16. ICELANDIC.

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilift líf.

17. NORWEGIAN.

Thi saa haver Gud elſket Verden, at han haver givet ſin Søn den eenbaarne, paa det at hver den, ſom troer paa ham, ikke ſkal fortabes, men have et evigt Liv.

18. SWEDISH.

Ty ſå älſkade Gud werldena, att han utgaf ſin enda Son, på det att hwar och en, ſom tror på honom, ſkall icke förgås, utan få ewinnerligit lif.

19. NORWAY-LAPPONESE (or Quanian).

Dastgo nuft rakkasen ani Ibmel mailme, atte barnes sån addi, dam aino, amas juokkaš, gutte su ala åssko, lapput, mutto vai agalaš ællem sån åžuši.

20. LAPPONESE.

Jutte nåu etſi Jubmel wåraldeb, atte ſodn ulkoſwaddi ainarågatum Pardnebs, wai fart kutte, jukko jakka ſo nal, i kalka lappot ainat ådtjot ekewen elemeb.

21. RUSS LAPP.

Тэн гудйк што Иммель нит шабэшій тан альме, што иджес Альге, эхтушэнтма эндій, тэн варас што юкьянъ, Кіе Сонне віер, ій майкьяхъ, а лехъ сонне агееалмуш.

22. FINNISH.

Sillä niin on Jumala mailmaa rakaſtanut, että hän andoi hänen ainoan Poikanſa, että jokainen kuin uſkoo hänen päällenſä, ei pidä hukkuman, mutta ijankaikkiſen elämän ſaaman.

23. DUTCH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren' Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

24. FLEMISH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

25. GERMAN.

Alſo hat GOtt die Welt geliebet, daß er ſeinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, ſondern das ewige Leben haben.

26. GERMAN (*Hebrew*).

דען אלזו סאט גאטט דיא וועלט גאליעבעט, דאס ער זיינען איינגעבארנען זאהן גאב, אויף דאס אללע, דיא אן איהן גלויבען, ניכט פערלארען ווערדען, זאנדערן דאס עווינע לעבען האבען.

27. LITHUANIAN.

Taipo Diewŝ mylėjo ſwietą, kad ſawo wienginmuſi ſunu dãwe, jeib wiſſi i ji tikti ne prapultu, bet amżiną gywatą turrėtu.

28. POLISH.

Albowiem tak Bóg umilował świat, że Syna swego iednorodzonego dał, aby każdy, kto weń wierzy, nie zginął, ale miał żywot wieczny.

29. POLISH (*Hebrew*).

וָוארין גָאט הָאט דִיא וועלְט אַזוֹ גִילִיבְּט, דָאש עֶר הָאט גִיגֶעבִין זַיין אֵיינְצִיגֶן זוֹהָן, אַז אִיטְלִיכֶר וָואש גְלַייבְּט אָן אִיהם זָאל נִיט פַֿר־לוֹרִין וָועריִן, נַייעֶרְט עֶר זָאל הָאבִין דָאש אֵייבִּיגִי לֶעבִּין:

30. WENDISH (Upper). (*Lusatia.*)

Pſchetoż tak je Boh ton Sſwjet lubował, ſo won ſſwojeho jeniczkeho narodżeneho Sſyna dał je, ſo bychu ſchitzy, kiż do njeho wjerja, ſhubeni nebyli, ale wjeczne żiwenje mjeli.

31. WENDISH (Lower). (*Lusatia.*)

Pſcheto tak jo Bohg ten ſſwĕt lubował, aż won ſſwożogo jadnoporożonego ſſynna dał jo, abŭ ſchykne do ńogo wĕreze, ſgubone ńebŭli, ale to ńimerne żŭweńe mĕli.

32. BOHEMIAN.

Nebo tak Bŭh miloval ſvĕt, že Syna ſveho gedno-rozeneho dal, aby każdý, kdož vĕrj v ńeho, nezahynul, ale mĕl život vĕčný.

33. HUNGARIAN.

Mert úgy szereté Isten e' világot, hogy az ő egyetlenegy szülött Fiát adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem ör k életet vegyen.

34. HUNGARIAN-WENDISH. *(Wends in Hungary.)*

Ar je tak lübo Bôg ete szvêt, da je Szinâ szvojega jedinorodjenoga dáo, dá vszáki, kí vu nyem verje, sze ne szkvarí, nego má 'zítek vekivecsni.

35. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina svojega edinorojenega dal, da kdorkoli veruje va-nj, ne pogine, nego da ima večno žívljenje.

36. LATIN.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

37. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.

38. ROMANESE (Oberland). *(Switzerland.)*

Parchei Deus ha teniu il mund aschi car, ca el ha dau siu parsulnaschiu figl, par ca scadin, ca crei en el, vomi buc á perder, mo hagi la vita perpetna.

39. ROMANESE (Enghadine). *(Switzerland.)*

Perche chia Deis ha taunt amâ 'l muond, ch'el ha dat seis unigenit Filg, aciò chia scodün chi craja in el nun giaja à perder, mo haja vita eterna.

40. PIEDMONTESE.

Përché Iddiou a l ha voulsù tantou ben al mound, ch'a l ha dait so Fieul unic, për chë chiounque a i prësta fede a perissa nen, ma ch'a l abbia la vita eterna.

41. VAUDOIS. (*Waldenses, N. Italy.*)

Perqué Diou ha tant vourgù bén ar mount, qu'a l ha dounà so Fill unic, per que quiounqué cré en el perissé pâ, mà qu'a l abbia la vita éternella.

42. MALTESE.

Ghaliex Alla hecca hab id dinia illi tâ l'Iben tighu unigenitu, sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

43. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

44. GREEK (Modern).

Διότι τόσον ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

45. GREEK (Modern) (*Roman*).

Sicothis thelo ipaghi pros ton patera mu, ke thelo ipi pros afton, Pater, imarton is ton uranon ke enopion su.—(*Luke* xv. 18.)

46. ALBANIAN (Gheg).

Sepsĕ Perẹndia kaḱi e dešti botẹne, sā ða Bīrin' e vet, vetẹm-l'ĕminẹ, pẹr mos me uvdierẹ ġiθẹ-kuš t'i besoyẹ, por te ketẹ yetẹ tẹ pasŏsẹme.

47. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κάκε̲ ὲ δέϋι πότε̲νε̲, σὰ κὲ̲ δὰ τὲ̲ πίρῤ ὲτὶγ τὲ̲ βέτε̲μινε̲, κὲ̲ τζίλι δὸ κὲ̲ τὲ̲ πεσόγε̲ ντὲ ἀΐ τὲ̲ μὸς χουμπάσε̲, πὸ τὲ̲ κέτε̲ γέτε̲ν' ὲ πὰ σόσουρε̲.

48. TURKISH (*Arabic*).

زیرا الله دنیانی بو قدر سودی که
کندی ابن وحیدینی ویردی تا که آکا
هر ایمان ایدن هلاك اولمیوب ابحق حیات
ابدیه‌یه مالك اوله.

49. TURKISH (*Greek*).

Ζίρα Ἀλλὰχ τὲϑνιαγιὴ πού καὶτὰρ σεβτί κι, κεντὶ πιριτζὶκ 'Ογλουνοὺ βερτὶ, τάκι χὲρ ὀνὰ ἰνανὰν, ζάϊ ὅλμαγια, ἴλλα ἐπέτι χαϊατὰ μαλὶκ ὀλά.

50. TURKISH (*Armenian*).

Ահիրա Ալլահ տիւնեայը պու գաւսար սէվմի քի քէնտի Իսկն ի վահիտինի վէրսի, Թա քի անա հէր իսկն էտէն հէլաք օլմայըպ, անձագ հայտի ը էպէտիյէ մալիք օլա։

51. SPANISH (*Hebrew*). (*Spanish Jews in Turkey.*)

כורקי נכסי נמו ליל דיו לס ליל מונדו לסטה דלר
לס סו לינו ריגלאלדו כלרה קי טודו ליל קי קריני
לין ליל נו סי דיסיידרה סינו קי טינגה בידה די
סיימפרי.

52. ROUMAN (*Roman*). (*Danubian Prov.*)

Caci așa a iubit Dumnedeu lumea, încat a dat pre Fiiul seu cel unul-nascut, ca tot cel ce crede in el sî nu se pierde, ci sî aiba vieța eterna.

53. ROUMAN (*Cyril character*).

Кѣчї а̑ша а їѹвіт Dѹmnezeѣ лѹмea, кѣ a dat пe Фіїѹл сѣ̆ чел ѹпѹлпъскѹт, ka тот чел че крede ѧп ел съ пѣ̆ пearъ, чі съ аї̑бъ віiадъ вечнікъ.

54. RUTHENIAN. (*Little Russia.*)

Вставши ийдѕ до о̑тца̑ мо̀его, і зкажѕ їемѕ: Отче, згрішивъ їем протів неба і перед тобо̀в.—(*Luke* xv. 18.)

55. SERVIAN.

Јер Богу тако омиље свијет да је и сина својега јединороднога дао, да ни један који га вјерује не погине, него да има живот вјечни.

56. CROATIAN.

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vječni.

57. BULGARIAN.

Защото Богъ толкозь възлюби свѣтъ-тъ, щото даде Сына своего единородна-го, за да не погыне всякой който вѣру-ва въ него, но да има животъ вѣченъ.

58. SLAVONIC.

Та́кw бо возлюбѝ Бг҃ъ мі́ръ, и҆́кw и҆̀ Сн҃а своегѡ̀ є҆диноро́днаго да́лъ є҆́сть, да всѧ́къ вѣ́рꙋѧй въ С҃нь, не поги́бнетъ, но и҆́мать живо́тъ вѣ́чный.

59. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

60. ESTHONIAN (Reval). (*Russia.*)

Seſt nenda on Jummal ma-ilma armaſtanud, et temma omma ainо ſündinud Poia on annud, et ükſti, kes temma ſiſſe uſſub, ei pea hukka ſama, waid, et iggawenne ello temmal peab ollema.

61. ESTHONIAN (Dorpat).

Seſt nida om Jummal ſedda ilma armaſtanu, et temma omma ainо ſündinu Poiga om andnu, et kik, kea temma ſisſe uſkwa, hukka ei ſa, enge iggaweſt ello ſawa.

62. LETTISH. (*Livonia.*)

Un tik lohti Deews to paſauli mihlejis, ka winſch ſawu paſchu wennpeedſinmuſchu Dehlu irr dewis, ka wiſſeem teem; kas tizz eekſch winna ne buhs paſuſtees, bet to muhſchigu dſihwoſchanu dabbuht.

63. KARELIAN. (*Finland.*)

Нiйнъ ана валгуо̀въ шiйнъ валгiё инегмизiёнъ iёшшя, ю̂ ана няхшяйсь шiйнъ гювяшъ азiёшъ: и кiйшёшшяйсь шiйнъ Туйшшуо̀, кумбане онъ шайвагашша.—(*Matt.* v. 16.)

64. ZIRIAN, or Siryenian. (*Finns about Vologda.*)

Сыдзи медъ югъялась тiянъ югыдъ мортъясь водзинъ, медъ адзясны тiянлысь кӧръ керӧмъясь, и ошкасны Батесъ тiянлысь, коды небесасъ вылынъ.—(*Matt.* v. 16.)

65. SAMOGITIAN. (*Wilna.*)

Nesa taipo Diewas numilėjo swieta, jog Sunu sawo wiengimusi dawe: idant kiekwienas, kurs ing ji tik, ne prazutu, bet turėtu amżina giwata.

66. MORDVIN.

Сёксъ исшя́ вёчкизе Паз̀ъ масшо́ронь э́рицяшъ, мя́ксъ ма́ксызе цю̀ранзо сонзе́ ска́монъ ша́чшумань, шшо́бы эрьва́ ке́мицяя ла́нгозонзо авбль ю̀ма, но у̀левель пи́нгень эря́мосо.

67. TCHEREMISSIAN. *(Finns on the Volga.)*

Теньгѐ ярашэ́нъ Ю́ма санда́ликамъ, шша̀ йкъ шкѐ э́ргажамъ пу́шъ, са́кай иня́ньша шы́даланъ йнже-я́мъ, а йлеже вара̀ муча́шдэма ку́румъ му́чка.

68. TCHUWASH. *(Volga.)*

Сяпла̀ іо̂ра́дре То́ра Эдемя, што барза̀ ху у́вылне пе́рь сю́ра́дныне, штобы порь иняняггя́нь она̀ анъ пю́дтаръ, а о̀сра́даръ іўмюрьгѝ бу́рназя.

69. WOTJAK. *(W. Siberia.)*

Озй медъ пиштѝзъ югы̀тъ-ты̀ тиля̀дъ адямиі̀о̀съазйнъ, со́бсъ медъ адзі̂о̀зы дзѐць уждэ̀съ тиля̀дъ, сй-но мѐдъ сіо̂тозы Аилы̀, кудыѝзъ инъ выл̀ынъ.—(*Matt.* v. 16.)

70. WOGUL. *(Ural Mountains.)*

Ти-саувт То̄рим ӗрептистӓ мерма сто еле-мистӓ ӓкутӗлим пувта, исто сокин-кар, кон агтта тӓве, ат пи колни, а инра лилма контитӓ.

71. ORENBURG, or Kirghise Tartar.

زيراكه خدا جهان‌ني اول قدر سويدي كه بر دوغمش اوغلين بيردي
كه هركيم آنكا ايشانسا هلاى بولمايا لكن ابدي حياتلي بولا ٠

72. OSSETINIAN. (*Caucasus.*)

Цæмæйдæрiдтæр Хуцаў афтæ баўарста дунёй, æмæ Јæ јуцæггурд Фурцидæр радта ўмæн, цæмæй Ўј ӕæј ўрпа, ўј ма фесæфа, фæлæ ін ўа æнусон цард.

73. HEBREW.

כי כה אהב אלהים את־העולם כי־נתן את־
בנו היחיד׳ למען כל־המאמין בו לא יאבד׳
כי אם־חיי עולם יהיו לו׃

74. ARMENIAN (Ancient).

Զի այնպէս սիրեաց Աստուած զաշխարհ՝ մինչև զՈրդին իւր միածին ետ. զի ամենայն որ հաւատայ ՚ի նա՝ մի՛ կորնչի, այլ ընկալցի զկեանան յաւիտենականս.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ:

76. ARMENIAN (Ararat).

Պատճառն որ՝ Աստուած էնպէս սիրեց աշխարհքին՝ մինչև որ իրան միածին Որդին տուաւ. որ ամէն ով որ հաւատայ նորան՝ չկորչի, այլ յաւիտենական կեանքըն ընդունի:

77. GEORGIAN.

რამეთუ ესრეთ შეგვიყუარა ღმერთ-
მან სო-ფელი ესე, გითარმედ მცეა
თჳსი მხო-ლო-დ შო-ბილი მო-ჴსცა
მას, რათა ყო-ველსა რო-მელსა ჴრ-
წმენეს იგი არა წარ-ჴსწყმდეს, არა-
მედ აქუნდეს ცხო-ვრება საუკუნო-.

78. KOORDISH.

Ըմա քо խоտէ վուսան հուպանտ տընէ, համա քо եէքդա Գուռէ խо տա, Ռը հէր քի քо ժէռա իման պինա վու-հատա նա պա, լէ ժը էպէտի հայամռա մալիք պըպա.

79. AZERBIJAN.

چونکه الله دنیانی بو قدر سودی که
اوزیکانه اوغلنی ویردی تا که اونه هر
ایمان کتورن هلاك اولیه امّا ابدی
حیاته مالك اوله.

80. TURKISH TARTAR, or Karass. (*Astrakhan.*)

زيرا الله دنيايي شويله سوديكه كندو بريجك اوغلين ويردي تا كه هر كيم
اكا ايتانورسه هلاك اولميه اما ابدي ديرلكي اولا.

81. ARABIC.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللّٰهُ ٱلْعَالَمَ حَتَّى بَذَلَ ٱبْنَهُ
ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

82. ARABIC (*Hebrew*). (*Jews in Syria, Yemen, &c.*)

פאנה הכדא יחב אללה אלעאלם חתי בדל
אבנה אלוחיד לכילא יהלך כל מן יומן בה
בל יכון לה חיאה אלאבד:

83. ARABIC (Carshun). (*Mesopotamia, &c.*)

هكذا احبّ الله العالم حتّى
بذل ابنه الوحيد لكيلا يهلك
كلّ من يؤمن به بل
يكون له الحياة الابديّة.

84. SYRIAC (Ancient).

ܗܳܟܰܢܳܐ ܓܰܪ ܐܰܝܟܳܐ ܟܰܕ ܚܰܒ ܐܰܠܳܗܳܐ ܠܥܰܠܡܳܐ ܕܝܳܗܒ ܒܪܹܗ ܝܰܚܺܝܕܳܝܳܐ ܕܠܳܐ
ܢܶܐܒܕ ܟܠ ܡܰܢ ܕܡܳܗܝܰܢ ܒܶܗ ܐܶܠܳܐ ܢܶܗܘܶܐ ܠܶܗ ܚܰܝܶܐ ܕܠܥܰܠܡ.

85. SYRIAC (Modern).

ܗܳܟܳܐ ܕܶܐܠܳܗܳܐ ܚܰܒܺܝܒ ܥܰܠܡܳܐ ܟܰܕ̈ܡܳܐ ܝܰܗܒ ܠܶܒܪܺܝܪ ܒܰܪ̈ܟܳܐ
ܒܰܚܕܳܐ ܡܶܢ ܕܶܐܒܺܝ ܕܶܐ ܟܠ ܗܰܠܶܟ ܐܶܠܳܐ ܟܠ ܗܰܠܶܟ ܥܰܡ
ܠܶܗ ܒܰܪ̈ܬܶܗ ܕܰܠܰܚܕܶܗ.

86. PERSIAN.

زیرا کہ خدا آنقدر جہان را دوست داشت
کہ فرزند یکانۂ خودرا ارزانی فرمود تا کہ
ہر کس کہ بر او ایمان آورد ہلاک نشود
بلکہ زندہ گانی جاوید یابد

87. PERSIAN (*Hebrew*). (*Jews in Persia.*)

זירא כה כדא אן קדר גהאן רא דוסת דאשת
כה פרזנד יכאנה׳ כוד רא ארזאני פרמוד כה
תא הר כס כה בר או אימאן אורד הלאך
נשוד בלכה זנדגאני גאויד יאבד:

88. PUSHTOO, or Afghan.

څرہ چہ خداي دنيالرہ دارنګ مينہ کړي
دہ چہ هغہ خپل يوہ پيدا شوي زوي لرہ
ورکړہ چہ هر يوسړي چہ يهغہ باند يقين
کوي هغہ دهلاك نشي ليکن بې‌نهايته
ژوندون دمومي *

89. SANSKRIT.

ईश्वर इत्थं जगद्दयत यत् स्वमद्वितीयं तनयं प्राददात् यतो यः कश्चित् तस्मिन् विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः प्राप्स्यति।

90. URDU, or Hindustani (*Arabic*).

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ اُسنے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی اُسپر ایمان لاوے ہلاک نہ هووے بلکہ حیات ابدي پاوے.

91. URDU (*Persian*).

کیونکہ خدا نی جہان کو ایسا پیار کیا ہی کہ اُسنی اپنا اکلوتا بیٹا بخشا تاکہ جو کوئی اُسپہ ایمان لاوی ہلاک نہووی بلکہ ہمیشہ کی زندگی پاوی

92. URDU (*Roman*).

Kyúṉki Ḳhudá ne jahán ko aisá piyár kiyá hai, ki us ne apná iklautá Beṭá baḳhshá, táki jo koí us par ímán láwe, halák na howe balki hamesha kí zindagí páwe.

93. BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমত প্রেম করিলেন, যে আপনার অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায়।

94. BENGALI (*Roman*).

Kenaná Iśhwar jagater prati eman dayá karilen, je ápanár adwitíya Putrake pradán karilen; táháte tánhár bishwáskári pratyek jan nashṭa ná haiyá ananta paramáyu páibe.

95. MUSSULMAN-BENGALI.

সবর্ খোদা দুনিয়ার তরফে অএশা মেহের করিলেন, যে তিনি আপনার একলৌতা বেটাকে বক্শিশ করিলেন, জএশা যে কোন শক্শ তাহার উপরে ইমান আনে সে হালাক না হইয়া বল্কে হামেশার জেন্দেগি পাইতে পারে।

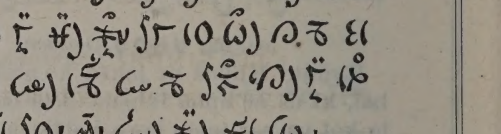
96. SANTALI. (*Bengal.*)

Nonká báre ápe hon horko samángre marsál gnel ochoitápe jemon unko hon ápeá: bugi kámi gnelkáte áperen sermáren ja:námi: ko sarhaue.—(*Matt.* v. 16.)

97. MONDARI. (*Koles of Chota Nagpore.*)

चिसचि परमेश्वरा मेाने लेका सेनहन होड़ा इनीगे अड़ंगा हागा ओड़ा मिसी ओड़ा अड़ंगा हंगा मेनैया॥ (*Mark* iii. 35.)

98. LEPCHA.



99. ORISSA.

ଯେହେତୁ ଗାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ବିଶ୍ୱାସକାରୀ ଯେମନ୍ତ ନଷ୍ଟ ନ ହୋଇ ଅନନ୍ତ ପରମାୟୁ ପାଇବ ଏଥିପାଁଇ ଈଶ୍ୱର ଜଗତକୁ ଏତେ ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅଦ୍ୱିତୀୟ ପୁତ୍ରକୁ ଦେଲେ

100. HINDI, or Hindui.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया कि उसने अपना एकलौता पुत्र दिया कि जो कोई उसपर विश्वास करे सो नाश न होय परन्तु अनन्त जीवन पावे।

101. HINDI (Kaithi).

कयोंकी इसन ने जगत पन प्रैसो पनीत की, की उसने अपना प्रेकलौता पुतन दीया की जो कोइ उस पन वीसवास लावे सो नास न होवे पर्यंतु अनत जीवन पावे।

102. SINDHI (*Arabic*). (*Western India.*)

چاکان ت خُداءُ جهان کي اِهڙو پيارو رکيو
جو پهنجو هِکڙوئي جٽُل پُٽ ڏِناءُ ت
جيڪوکو تنهِ تي ويساهُ آڻي سو چٽ
ن ٽِئي و پترِ هميشه جِئُڻ لهي

103. SINDHI (*Gurumukhi*).

ਛਾ ਖਾਂ ਤਏਸ਼ੂਰ ਜ਼ਗ਼ਾਤ ਖੇ ਇਹ੍ਹੜੇ ਪਿਆਰੇ ਰਖੇ ਜੋ ਪਹਂਜੇ ਹਿਕਿੜੇ ਈ ਜ਼ਲਮਲ੍ ਪੁਟ੍ ਡਿਨਾਈਂ ਤ ਜੋਕੇ ਕੇ ਤਨਿ ਤੇ ਏਮਾਨ੍ ਆਲੇ ਸੇ ਨਾਸ੍ ਨ ਥਿਏ ਏਤਰਿ ਸਦਾ ਜਿਅਲ੍ ਲਹੇ ॥

104. MOULTAN, or Wuch, or Ooch.

ੜਅੜਅ ਓਅਗਨ ਨਨਏਨ ਅਸ ਲਓ ਖਕਖ ੜਤ ੜਓ ਅਓਨਨ
ਅਖਮ ਓੜ ਖਅਨ ਅਤੜਨ ਮ ਤ ੜਓ ਤਮ ਓਅ ਓਖਓ ਅਨਮ ਅਓ
ਓਤ ਅਓਤਓ ੜਅਨਓਨ ਅਓ ਨਅ ਤਮ ਨਮ ਓਏ ਅਓ ਅਨ ਤਏਮਮ ਅਏਨ

105. PUNJABI, or Sikh.

ਕਿਉਕਿ ਪਰਮੇਸੁਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਹਾ ਪਿਆਰ ਕੀਤਾ, ਜੋਉਸ ਨੈ ਆਪਲਾ ਇਕਲੌਤਾ ਪੁਤ੍ਰ ਦਿਤਾ; ਤਾਂ ਜਹੋਕ ਜੋ ਉਸ ਪੁਰ ਪਤੀਜੈ, ਤਿਸ ਦਾ ਨਾਸ ਨਾ ਹੋਵੈ, ਸਗਹਾਂ ਸਦੀਪਕ ਜੀਉਣ ਪਾਵੈ।

106. GONDI. (*Central India.*)

आहुने मीवा उज्यारो आदमीकेना मुखे चमके माई इदेन लिय कि खोके मीवा भलो कामतम हुसींकुन मीवोर खगैवाखी दादाना गुणानुवाद क्रीर ॥ (*Matt.* v. 16.)

107. NEPALESE, or Parbutti.

क्याहा ईश्वरले दुनियालाइ एस्तो पियारो गऱ्या कि उसल आफ्ना एकपैदा छोरालाइ दियो कि जो हरेक मानिस उस्माथी विश्वास गर्दैछन् सो नाश न होउन् तर अनन्तजिन्दगी पाउन ।

108. TELUGU. (*S. E. India.*)

యెందుకంటే దేవుడు లోకము ప్రేమించుట యేలాగంటే—ఆయన యందు విశ్వాసముంచే ప్రతివాడును నశించక నిత్యజీవము పొందేలా రకు తన జనితైక కుమారుని యిచ్చెను.

109. CANARESE. (*Mysore.*)

ಯಾರೆಂದರೆ ಅವನಲ್ಲಿ ವಿಶ್ವಾಸವಿಡುವವರೆಲ್ಲರು ನಾಶ ನವಾಗದೆ, ನಿತ್ಯ ಜೀವವನ್ನು ಕೊಂದುವ ಬಗ್ಗೆ, ದೇವರು ಬಬ್ಬನಾಗಿ ಹುಟ್ಟಿದ ತನ್ನ ಮಗನನ್ನು ಕೊಡುವ ಹಾಗೆ, ಲೋಕವನ್ನು ಅಷ್ಟು ಪ್ರೀತಿ ಮಾಡಿದನು.

110. SINGHALESE. *(Ceylon.)*

මක්නිසාද දෙවිදාණන්වහන්සේ අදහා ගන්නා සියලෙලාම විනාස නොව සදකාල ජීවනය ලබන පිණිස දෙවියන්වහන්සේ තමන්වහන්සේගේ ඒක ජාතපුත්‍රයා දෙමින් ලොවට එපමණ කරුණා කළ සේක.

111. PALI.

ကဿာတ်သဒ္ဓဟ်ာ သဗ္ဗေ အဓိဂ်ာသေတ္တာ အဒ္ဓဲတ်ဒ္ဒြိတ်္ဂံလဘိတုံ ဒေဝေါ သကေကဇ္ဇာတ ပုတ်တံ ဒတ္တာ ယောကမေတ္တကပေမေသိ ။

112. TAMIL.

தேவன், தம்முடைய ஒரேபேறான குமாரனை விசுவாசிக்கிறவன் எவனே அவன் கெட்டுப்போகாமல் நித்தியசீவனை அடையும்படிக்கு, அவனைத் தந்தருளி, இவ்வளவாய் உலகத்தில் அன்புகூர்ந்தார்.

113. DAKHANI, or Madras Hindustani.

اؤر خُدا کہا کہ آسمان کي چوڑان مےں روشنیاں ہوویں کہ دِن کو رات سے جدا کریں اؤر وے نِشانیاں اؤر زمانوں اؤر دِنوں اؤر برسوں کے باعِث ہوویں ۔ *(Gen. i. 14.)*

114. MALAYALAM. *(Travancore.)*

എന്തുകൊണ്ടെന്നാൽ ദൈവം തന്റെ ഏകജാതനായ പുത്രനെ, അവനിൽ വിശ്വസിക്കുന്നവൻ ഒരുത്തനും നശിച്ചുപൊകാതെ, നിത്യജീവൻ ഉണ്ടാകെണ്ടുന്നതിന, തരുവാൻ തക്കവണ്ണം എത്രയും ലൊകത്തെ സ്നെഹിച്ചു.

115. TULU. (*W. of the Mysore.*)

దాయెగందందాఆా యడ నంబనాయె యేక్రర్గ్ల
నాశనాదమోవందె నిర్వ జీవయ్తనా యేలూరు-
మృళిశ్శదేలిరశేన పొరియొద మటిమగన శారియే-
శిబాాశగయించ్ప్ర్రాలిమళ్ళి.

116. MARATHI. (*Western India.*)

कां तर देवाने जगावर एवढी प्रीति केली कीं, त्याने आपला एकुलता पुत्र दिल्हा, यासाठीं कीं जो कोणी त्यावर विश्वास ठेवितो त्याचा नाश होऊं नये, तर त्याला सर्वकालचें जीवन व्हावें.

117. MARATHI (*Modi*).

[illegible]

118. GUJERATI.

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, ક તેણે પોતાનો એકાકીજનિત પુત્ર એ સારૂ આપ્યો કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન થાએ, પણ અનંત જીવન પામે.

119. PARSI-GUJERATI.

કેમકે ખોદાએ દુનીઆ પર એવો પીઆર કીધો કે તેણે પોતાનો એકાકીજનીત બેટો એ વાસ્તે આપીઓ કે, જે કોઇ તેના ઉપર એતકાદ લાવે તે હલાક ન થાએ, પણ હમેરાંની જીંદગી પાએ.

120. INDO-PORTUGUESE. *(Colonies in Ceylon.)*

Parqui assi Deos ja ama o mundo, qui elle ja da sua só gerado Filho, qui quemseja lo cré ne elle nada ser perdido senão qui lo acha vida eterno.

121. ASSAMESE.

যিয়' মানুহ পুতেকৎ বিশ্বাস কবে সেই সিবিলাকৈ সৰ্বসাজ্ঞ ন হয় কিন্তু অনন্ত আয়ুহে হয় এই কাৰণ খ্ৰীষ্টবে আপনি অন্ত্রিতীয় জাত প্রভ্ দিনে ওঁও এই কপে জগতকে চেনেহ কবিলে।

122. KHASSI. *(Eastern India.)*

Naba kumta U Blei u la ïeit ia ka pyrthei, katba u la aití-noh ia la U Khún ia u ba-la-khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n 'nu'm jot shuh, hinrei u'n ioh ka jingim b'ymjiukut.

123. SIAMESE.

ดวัยว่าพระองค์เจ้าทรงรักษโลกย์, ขนถึงประทาน บุตรองค์เดียวของพระองค์, เพื่อทุกคนที่ได้เชื่อถือใน บุตรนั้น, จะมิได้ฉิบหาย, แต่จะมีชีวิตรอยู่ชั่วนิรันดร์.

124. PEQUESE. (*Burmah.*)

ခရေတ်ဝံဗလး ပိုည းတဲ့ရ။ ပဲ့အံ့ ယဗလး ဂ့်တခ့
ဒွင် ဗိုခ့ဂိုတဲ့။ ပဲ့ဂလေင် ဒိက် လပဒုင် စခ့ဒက် မွဲဝါ
ပ့ခ့အိုတ်ညိ။

(*Gal.* v. 1.)

125. BURMAN.

ဘုရားသခင်၏သား
တော်ကို ခံကြည်လေသူအပေါင်းထို့သည်ပျက်စီးခြင်းသို့မရောက်။
အစည်ထာဝရအသက်ရှင်ခြင်းကိုရစေခြင်းငှါတုရားသခင်သည် ၀၀
၌တပါးတည်းသောသားတော်ကိုပွန့်တော်မူသည်ကိုင်အောင်လေ့ကို
သားတို့ကိုချစ်သနားတော်မူ၏။

126. KAREN. (*Burmah.*)

အ ဝ့ ဘ်ဒ အံ၊, ထပွါအဲခုဟိဉ်ခိဒ် တုၢ်အဟ့
ခုလိၢ်ကွံဉ်အဒိခွါ အိခုတၢ၊ ဒိ. ဒံ.ဒိ ကထဲဉ်
ပှၢ်လၢအစူ ဘ်ကွၢ်ခုဉ်ကွၢ်အိၢ် တၢ၊လဉ်လဉ်
ခုန့်ဉုတ့ဟး ဂိၢ်တဂ့ၢ, ဒီးကခုး ဘဘခုံတဉ်ဆူလိၢ်
ထူလိၢ်ယိဉ်လိၢ်.

127. BGHAI-KAREN.

တဲၢ်လၢကစး ထံး ဘဲခုလဲး ကဆိခဲၢ် ဘဲခုခ့ၢ်က
ဒီးဘဲဘဲခုသံဒ် သကဖါလိဉ် လဲဉ်လဝး လဲးကဲး
ထၢ့, လဲး ကဲး တစိကဖါလိဉ်လဲဉ်လဝး လဲး ပး
လဲး, အဖၢးခၢထုခုဉ်ရူးဃရံးလၢ့. (1 *John* i. 3.)

128. SGAU-KAREN.

တၢ်လၢပထံၣ်ဘၣ်, ဒီးပနှၢ်ဟူဘၣ်နှဉ်ပစံး ဘၣ်
တဲဘၣ်ဉ ဖံးဝိးဉကရဲလိာ်ဉဝးဒီးဟ့အံၤလီၤ. ဒီးပ
ဝဲဒၣ်အံၤပရဲလိာ်ပဝးဒီးပၢ်, ဒီးအဖိသွါထုၣ် ရှဲးလံး
လီၤ. (1 *John* i. 3.)

129. PWO-KAREN.

ဘဲၢခိၣ်အဝိဌနုဝံၤအဆဒဟ့ခိၣ်, မွဲအဟ့ထ့ဒ့ဝ့ၢ်
လဒပှၤ့ၢအမ့ဃထ့ၢ, ဘဲၢအမိဒ့ဘၢနုဝံၤမၢဆဒဂ့
အဝိဌတဌ, မိစံဌထ့အ့ဆူဌနုဝံၤအဖါအီၤဝ့ၢ်လဒမှဌ
ခီၤအဖဒၢ်ခိၣ်ဆံဌ. (*Matt.* v. 16.)

130. TIBETAN.

དགོ་ན་མཆོག་གིས་འིད་ཀྱི་སྲས་ གཅིག་
པོ་ཆེན་པ་ཙམ་དུ་འཇིག་རྟེན་ལ་ བྱམས་
པ་མཛད་པས། དེ་ལོ་ དད་ པ་ཐམས་ཅད་
ཞིག་ པར་མི་ སྣང་ཀྱི། མཐར་མེད་ པའི་
སྡུག་ བསྔལ་ པར་ ཆུད།།

131. MALAY.

كرنا دمیکین ڤرين الله سوده مڠاسيهي ايسي دنيا
سهيڠڬ كرنياكن انقن يڠ توڠكل سڤاي بارڠسياڤ
يڠ ڤرچاي اكن دي تياد اكن بناس هان مندائت
كهيدوڤن يڠ ككل.

132. MALAY (*Roman*).

Kŭrna dŭmkianlah halnya Allah tŭlah mŭngasihi orang isi dunia ini, sahingga dikurniakannya Anaknya yang tunggal itu, supaya barang siapa yang pŭrchaya akan dia tiada iya akan binasa, mŭlainkan mŭndapat hidop yang kŭkal.

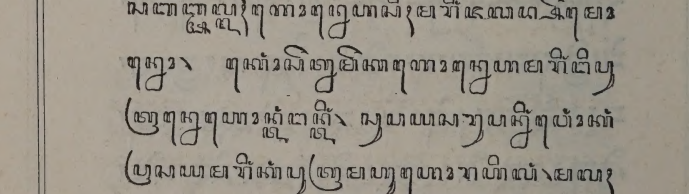
133. LOW MALAY, or Soerabayan. (*Batavia.*)

Karna sabagitoe sangat Allah soedah mengasehi isi doenia, sahingga ija soedah membri Anaknja laki-laki jang toenggal, soepaja sasaorang jang pertjaja akan dia, djangan binasa, hanja beroleh kahidoepan kakal.

134. DAJAK. (*Borneo.*)

Krana kalotä kapaham Hatalla djari sinta kalunen, sampei iä djari menenga Anake idjâ tonggal, nakara gene-genep olo, idjä pertjaja huang iâ, âla binasa, baja mina pambelom awang katatahi.

135. JAVANESE.



136. BALINESE. (*Dutch E. Indies.*)

Mapan kèto pitresnan Hida sanghyang Widi tkèn djagaté makedjang, tka Hida nedoenang hokané né sanoenggal kahoetoes mahi, kna Cilang hanaké né ngandelang hi hoka boehoeng naraka, nanging kna hya nepoekin kahidoepan tan pegat.

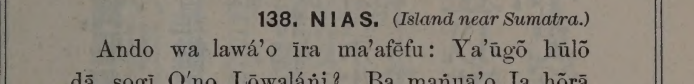
137. SUNDANESE.

Ajeuna mah dek indit ngadeuheusan ka bapa, sarta rek oendjoekan kijeu: Noen ama, simkoering geus tarima migawe dosa ka sawarga sarĕng di pajoeneum ama.—(*Luke* xv. 18.)

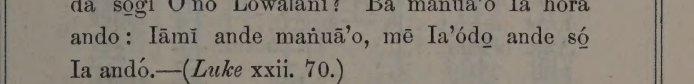
138. NIAS. (*Island near Sumatra.*)

Ando wa lawá'o īra ma'afēfu: Ya'ūgō hūlō dā sǫgī O'no Lōwaláńi? Ba mańuā'o Ia hōrā ando: Iāmī ande mańuā'o, mē Ia'ódǫ ande sǫ́ Ia andó.—(*Luke* xxii. 70.)

139. BATTA (Toba). (*Sumatra.*)



140. BATTA (Mandaheling).



141—144. CHINESE.

141. Classical.

蓋神愛世、甚至以其獨生之子賜之、俾凡信之者、免沉淪而得永生。十六

142. Mandarin.

天主憐愛世人、甚至將獨生子賜給他們、叫凡信他的不至滅亡、必得永生。十六

143. Foochow (Colloquial).

因爲神學將欸愛世間、賜獨生其仔、以致大凡信伊其仏都賣沉淪去、是儘得長長生活。十六

144. NINGPO (Colloquial) (*Roman*).

Ing-we Jing-ming æ-sih shü-kæn-zông tao ka-go din-di, we s-lôh Gyi-zi-go doh-yiang ng-ts, s-teh væn-pah siang-sing Gyi cü-kwu feh-we mih-diao, tu hao teh-djôh üong-yün weh-ming.

145–148. CHINESE.

145. Swatow (Colloquial).

起頭的時候，耶華創造天地。 (*Gen.* i. 1.)

146. Shanghai (Colloquial).

因爲 神愛世界上人，造於實蓋，拿伊獨養兒子，賞撥伊拉，以致凡係相信兒子个人，勿滅脫咾得着永生。

147. Soochow (Colloquial).

因爲神實蓋愛世界上人，至於拿俚獨養兒子，賞撥俚爲，以致凡係相信俚个人，勿滅脫倒得着永生

148. AMOY (Colloquial) (*Roman*).

Siōng-tè chiong tȯk-siⁿ ê Kíaⁿ síuⁿ sù sè-kan, hō sìn i ê lâng m̄ sái tîm-lûn oē tit-tiȯh eng-oa̍h; I thìaⁿ sè-kan ê lâng kàu án-ni.

149–152. CHINESE.

149. NANKING (Colloq).

上帝把獨生的兒子、賜給世人、使那信他的人、免得永遠受苦、可以得着長久的生命、上帝愛惜世人如此。

150. CANTON (Colloq).

因爲上帝愛世界、甚至把但獨生之子賜過但地、令但凡信但嘅、免至滅亡、又得永生。

151. SHANGHAI (Colloquial) (*Roman*).

Iung-wæ' Zung juk æ' s'-ka long' kuk niung lau, soong' pæh ye kuk dōk 'yang Nie-'ts, s' fæh kiû sa' niung, siang-sing' ye mæh, fæh mih-t'æh lau, tuk-dzak 'ioong-'yö^{n} wæh la'.

152. SWATOW (Colloquial) (*Roman*).

Uá ai^{n} khí-sin lâi-khù uá-pẽ--kò, kāng i tà^{n}, Pẽ a, uá tit-tsuẽ--tiẹ̀h thi^{n} kuã tõ lú̍ mīn-tsôi^{n}.—(*Luke* xv. 18.)

153–154. CHINESE.

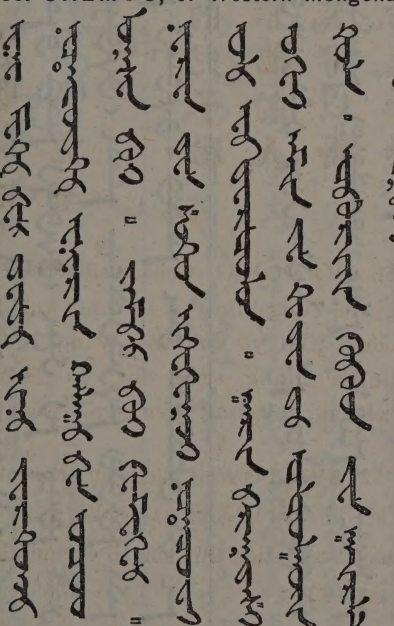
153. HAKKA (Colloquial) (*Roman*).

Thai`-fam$^{1}$ yu, sin-khu', khai, tšhuṅ,-tam, kai` nyin$_{1}$ hau' loi$_{1}$ tshyu, ṅai$_{1}$, ṅai$_{1}$ pin, ṅi$_{1}$ phin$_{1}$-on,. —(*Matt.* xi. 28.)

154. CANTON (Colloquial) (*Roman*).

Ṅo^{1} tsoṵṅ, fān, hṵ` to` ṅo^{1} lo^{1} tau˃ ko` šṵ`, tui khṵ^{1} wa˃ : a` pa, ṅo$^{1}$ tak, tsui˃ thin, kuṅ˃ a` pa, ni^{1}.—(*Luke* xv. 18.)

155. CALMUC, or Western Mongolian.



156. MANCHU.

ᡳᡵᡤᡝᠨ ᡳᠮᡳᡧᡳᡥᠠᠨ ᡳᡵᡤᡝᠨ ᡳᠮᡳᡧᡳᡥᠠᠨ ᡳᡵᡤᡝᠨ ᡳᠮᡳᡧᡳᡥᠠᠨ ᡳᡵᡤᡝᠨ ᡳᠮᡳᡧᡳᡥᠠᠨ

158. MONGOLIAN (Colloquial).

ᠲᠡᠭᠡᠪᠴᠢᠯᠡᠨ ᠨᠢᠭᠡᠨ ᠲᠡᠷᠡᠭᠡᠨ ᠦᠵᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠶᠡᠬᠡ ᠬᠦᠮᠦᠨᠲᠡᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠨ᠂
ᠲᠡᠭᠡᠪᠴᠢᠯᠡᠨ ᠨᠢᠭᠡᠨ ᠲᠡᠷᠡᠭᠡᠨ ᠦᠵᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠶᠡᠬᠡ ᠬᠦᠮᠦᠨᠲᠡᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠨ᠂
ᠲᠡᠭᠡᠪᠴᠢᠯᠡᠨ ᠨᠢᠭᠡᠨ ᠲᠡᠷᠡᠭᠡᠨ ᠦᠵᠡᠭᠦᠯᠦᠭᠰᠡᠨ ᠶᠡᠬᠡ ᠬᠦᠮᠦᠨᠲᠡᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠨ᠂

(*Matt.* xxviii. 18.)

159. MONGOLIAN (Buriat Colloquial).

160. JAPANESE.

十六 それ神はその生たまへる獨子を賜ふほど世の人を愛し給へり此は凡て彼を信ずる者は亡ることなくして永生を受しめんが爲なり

161. CHINO-JAPANESE.

十六 蓋神愛レ世甚至下レ以二其獨生之子一賜上之偉ムレ凡信レ之者免二沈淪一而得二永生一

a 161. CHINO-COREAN.

虛心者ㅣ福矣ㅣ以天國ㅣ乃其國也ㅣ

Matt. v. 3.

162. JAPANESE (*Roman*).

Sore, Kami no seken wo itsukushimi-tamau koto wa, subete kare wo shindzuru mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

163. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

164. NARRINYERI. (*Australia.*)

Lun ellin Jehovah an pornun an Narrinyeri: pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

165. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te oranga tonutanga.

166. NENGONE, or Mare. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

167. LIFU.

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua kö.

168. IAIAN.

Helang ibetengia anyin Khong ka ang meledran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

169. ANEITYUM. (*New Hebrides.*)

Is um ucce naiheuc vai iji pece asega o Atua is abrai Inhal o un is eti ache aien, va eri eti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

170. EROMANGA.

Mūve kĭmi, mō mumpi ōvun nūriē enyx, ōvun numpūn lō sū, wumbaptisō iranda ra nin eni Itemen, ĭm ra nin eni Netni, ĭm ra nin eni Naviat Tumpora.—*Matt.* 28: 19.

171. FATE.

Leatu ki nrum emeromina nin, tewan kin ki tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai tok mou tok.

172. FIJI.

Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

173. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei, ia na on Lee eseama, la se raksa teu ne lelea ne maa se ia, la iris po ma ke mauri seesgataaga.

174. TONGAN. (*Friendly Islands.*)

He nae ofa behe ae Otua ki mama ni, naa ne foaki hono Alo be taha nae fakatubu, koeuhi ko ia kotoabe e tui kiate ia ke oua naa auha, kae ma'u ae moui taegata.

175. NIEUÉ, or Savage Island.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

176. SAMOAN. (*Navigator's Island.*)

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

177. RAROTONGAN. (*Cook's Island.*)

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

178. TAHITIAN. (*Society Islands.*)

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa râ te ora mure ore.

179. MARQUESAN.

Ua kaoha nui mai te Atua i to te aomaama nei, noeia, ua tuu mai oia i taia Tama fanautahi, ia mate koe te enata i haatia ia ia, atia, ia koaa ia ia te pohoe mau ana'tu.

180. EBON. (*Marshall Islands.*)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

181. KUSAIEN. (*Strong's Island.*)

Tu God el lu*n*sel fwalu ou i*n*i, tu el kitamu Mwen siewunu isu*s*la natal, tu met e nu kemwu *s*u lalalfu*n*i k'el elos tiu mise, *a* mol lalos mapatpat.

182. GILBERT ISLANDS.

Ba e bati ta*n*iran te aomata iroun te Atua, ma *n*aia are e a*n*a Natina ae te rikitemana, ba e ao*n*a n aki mate ane onimakina, ma e na maiu n aki toki.

183. PONAPE. (*Ascension Island.*)

Pue Kot me kupura jappa ie me a ki to ki Na ieroj eu, pue me pojon la i, en ter me la, a en me maur jo tuk.

184. MORTLOCK.

Pue an Kot a t*a*n*e* fanufan mi *r*apur, ie mi a *n*anai na an Alaman, pue monison mi luku i ra te pait mual la, pue ra pue uerai manau samu*r*.

185. HAWAIIAN. (*Sandwich Islands.*)

No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaoio ia ia, aka, e loaa ia ia ke ola mau loa.

186. ETHIOPIC.

እስመ፡ ኀመዝ፡ አፍቀሮ፡ እግዚአብሔር፡ ለዓለሞ፡ እስኪ፡ ወልደ፡ ዋሕደ፡ ወሀበ፡ ቤዛ፡ ኀመ፡ ኩሉ፡ ዘአሞኝ፡ ቦቱ፡ ኢይትሐጐል፡ አላ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለሞ።

187. AMHARIC. (*Abyssinia.*)

እግዚአብሔር፡ እንዲሁ፡ ዓለምን፡ ወድዋልና፡ አንድ፡ ልጁን፡ እስኪለውጥ፡ ድረስ፡፡ በርሱ፡ ያመነ፡ ሁሉ፡ እንዲያጠፋ፡ የዘላለም፡ ሕይወት፡ ትሆንለት፡ ዘንድ፡ እንጅ፡፡

188. TIGRE. (*Abyssinia.*)

ኸዋዚውማ፡ ፈትወ፡ እግዚአብሔር፡ ንዓለዋ፡ ኽሳብ፡ ዝሀቦ፡ ብሕቱ፡ ንዝተወለደ፡ ወዲ፡ ኩይጠፍእ፡ ኵሉው፡ ዚአዋን፡ ብኣኡ፡ ኽቸዮሉ፡ እዋበር፡ ሕይወት፡ ዘለዓለዋ፡

189. COPTIC. (*Egypt.*)

Παιρητ ϩαρ ⲁ̀ⲫⲧ ⲙⲉⲡⲣⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉⲱⲥⲧⲉ ⲛⲉϥⲱⲛⲣⲓ ⲙ̀ⲙⲁⲣⲁⲧϥ ⲛ̀ⲧⲉϥⲧⲙⲏϥ ⲉⲓⲙⲁ ⲟⲩⲟⲗⲗⲃⲉⲗ ⲉⲃⲟⲗⲁⲉⲧ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲉϥ-ⲱⲧⲉⲙⲧⲁⲕⲟ ⲁⲗⲗⲁ ⲛ̀ⲧⲉϥⲥⲓ ⲛⲟⲩⲱⲙϩ ⲛ̀ⲉ̀ⲛⲉⲉⲧ.

190. GALLA. (*South of Abyssinia.*)

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amăne aka henbāne, tshenan feia aka tauffe garra duri.

191. KINIKA.

Nao ossi agomba, hikara uwe ni mana wa Mulungu? aka gomba, muimui munaamba, ni mimi endimi.—*Luke* 22: 70.

192. SWAHILI. *(E. Coast of Africa.)*

Kwani ndivyo Muungu alivyoupenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotee.

193. SECHUANA. *(South Africa.)*

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsècoeñ a le esi, gore moñue le moñue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

194. SESUTO.

Gobane Molimo o ratile lefatsé hakālo, o *le* neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a sé ke a fèla, a mpe a be le bophélo bo sa feleng.

195. ZULU. *(South Africa.)*

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.

196. OTIYEHERERO. *(South Africa.)*

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalm* 2: 7.

197. KAFIR. *(South Africa.)*

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

198. DAMARA. *(South Africa.)*

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

199. NAMACQUA. *(South Africa.)*

ǁNatigoseb gum Eloba ǂhūb-eiba gye ǂnamo, ob gye ǁlēib di ǂguise ǂnai hã ǂgõaba gye ma, ǁlēib ǂna ra ǂgomn hoan gā-ǁlō tite se, χawen nĩ ǂamö ũiba ū-ha se.

200. DUALLA. *(West Africa.)*

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

201. IBO. *(West Africa.)*

Ma otuăhan Tsúku hǫ́nru ēlw'-wana na ānya, ma ya nyére otu ǫ̀li Ǫ̀páraya, ma onye ǫwúna kwéreya, ogagi ēfù, ma ga ēwete ndu ēbigebi.

202. HAUSSA. *(West Africa.)*

Don Alla ya so dunia hakkanan ǎi ya bada Dansa nafari, en kowa ya yirda daǎi, ba ǎi gbata ba, amma ǎi yi rai hal abbada.

203. NUPÉ. *(West Africa.)*

Lugǫ ębayetinye un nán atši eye ęzabo, a-a-le etun wangi 'yeye, a-fe džin yebo ndaye nan dan alidžana nan.—(*Matt.* v. 16.)

204. YORUBA. *(West Africa.)*

Nitori ti Ọlọrun fẹ araiye tobẹ̃ gẹ, ti o fi Ọmọ bibi rẹ nikanṣoṣo fun ni pe, ẹnikẹni ti o ba gbà a gbọ́ ki yio ṣegbé, ṣugbọn yio ni ìye ti ko nipẹkun.

205. ACCRA, or Ga. *(West Africa.)*

Ṣi nekẹ Nyongmo sumo dse lẹ, akẹ e ngô e bi kome, ni a fọ lẹ, e hâ, koni mofêmo, ni heọ e nô yeọ lẹ, hie a ka kpata, ṣi e na nanô wola.

206. TSCHI, or Twi. *(West Africa.)*

Nà senea Onyaṅkõpọṅ dọ ŵiase ni, sẹ ọde ne ba a ọwoo no koro mãe, *na* obiara a ogye no di no anyera, na wanyã dã ṅkwã.

207. MANDINGO. *(West Africa.)*

Katuko Alla ye dunya kannu nyinuyama, an ading wulukilering di, mensating mo-omo men lata ala, ate tinyala, barri asi balu abadaring sotto.

208. MENDE. *(West Africa.)*

Gbãmaìlę̃ Ngę̃wọ iyẹ lǫ̃i lo ṅí a ndǫ̃loi, ta lo i ngi lǫ̃i yakpę̃i vę̃ni, iyẹ jọni; ta lo nũmui gbi lo ngi hǫ̃ua lo a tǫ̃nya, ę̣ lǫ̃hũ, kẹ kũnafo lę̣vu lo a jọ.

209. TEMNE. *(West Africa.)*

Tŝa yọ K'úru ọ poṅ bǫ́tạr ara-rũ, hã ọ sond Ọw'án-k'ọṅ ọ kõm gbo sõn, káma w'úni ó w'úni, ọwọ́ láné-kọ, ọ tŝẽ dínnẹ; kẹ́rẹ káma ọ sǫ́to a-ṅésạm atabána.

210. BENGA. *(West Africa.)*

Kakana ndi Anyambĕ a tândâki he, ka Mâ-a vĕ Mwan' 'aju umbâkâ, na, uĕhĕpi a ka kamidĕ Mâ, a nyange, ndi a na emĕnâ ya egombe yĕhĕpi.

211. GREBO. *(West Africa.)*

Kâre kre Nyesoa nuna konâ ăh nowănena, â hnyina â sĕyĕ ăh kokâ-yu donh, be nyâ be â po nâ hanhte, â neh te wanh, nĕma â mu konâ-se-honhnonh kâ.

212. MPONGWE. *(West Africa.)*

Kânde Anyambiĕ arândi ntye yinlâ nli ntândinli mĕ avenliĕ Oŋwanli yĕ wikika, inlĕ om' edu o bekeliĕ avere, ndo e be doanla nl'eñĕnlâ zakânlakâ.

213. DIKELE. *(West Africa.)*

Nadiambilindĭ Anyambiĕ a midinh pĕnzhe nyi na thadinh thatĭ thŏ tha yĕ mivĕ Miana ngwĕi ngwadikika, na mutyi jĕshĕ ngwa yĕ bundliĕ a tyi magwa, nji a bĕ' na thaki' th' adukwa jeshĕ.

214. GALLA. *(South of Abyssinia.)*

ቀቃዮን : አካኖቲ : ቢያ : ለፈ : ዎፈ : ጇለቲሪ :: ኢለማ : ዎፈ : ተክቻ : ሐማ : ኪኑቲ :: ከን : ኢሳቲ : አመኑ : ሁንጂ : አካንጣኔ :: ፈይማ : በሪ : በሪቲ : ኢታቲፍ : መሌ ::

215. BULLOM. *(Near Sierra Leone.)*

Ntunky kandirr no tre kë aniah ëboll, leh ngha ngha keh mpant no nkeleng, nu kulluh papah no, wonno cheh ko kë foy.—(*Matt.* v. 16.)

216. EWE. (*Gold Coast.*)

Ke ši ke nɛ̃nɛ̃m Mawu elɔ̃a xexe la me, bena etšo ye ɲŭtɔ̃ vidšidši deka he na, ne amɛ̃ sya amɛ̃, si exo edši ese ko la, mele tšɔ̃tšrɔ̃ ge wò, nɛ̃kpe wòakpɔ̃ agbè mavɔ̃ la.

217. BERBER. (*North Africa.*)

مَذَيَّلَ مَقَلَّمْ كُنْوِ ذِمُولَنْ اَلْهَمْ مَسْنَمْ أُتَّبَكَمْ اَرُوْ
اَنَوْنَ اَلْمَعْطَ اَلْعَالِ أُفَقَدْشْ أُمْبَابَهُوْنَ اَفَقْفَنَاوْ
اَذِبْكَ اَلرُّحْ اَلْعَالِ إِيَّانْ أُعِتْسَفْسِنْ (*Luke* xi. 13.)

218. GREENLAND.

Sillarsûb innue Gudib taima assakigei, Ernetue tunniullugo taukkonunga, tamarmik taursomunga opertut tammarkonnagit, nāksaungitsomigle innursûtekarkollugit.

219. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit, Ernetuane tunnilugo, illunatik okpertut tapsomunga, assiokonnagit nungusuitomigle innogutekarkovlugit.

220. CREE (*Roman*). (*British America.*)

Weya Muneto ā ispeéche saketápun uske, ké mākew oo pauko-Koosisana, piko una tapwātowayitche numoweya oo ga nissewunatisséty, maka oo ga ayáty kakekā pimatissewin.

221. CREE.

ᐁᐢᐋᐣᑭ ᓴᑭᐣᒋᐟ ᑭᔭᒪᒧᑉ ᐊᐢᑭᑦᓂ ᑌ ᑭᐣᐅᐣᑭ ᒣᑭᐟ ᐅᐯᔭᑯᐦᑌᒼ, ᐊᐃᓱᔨ ᐟᑕᐯᐧᔪᐦᒪᐟ ᐅᑌ ᑭᑦ ᒥᐟᐊᐧᑌᑎᑦᐟ, ᓴᒃ ᑭᑦ ᐊᐦᔨ ᐄᑭᑫ ᐋᓴᑎᐟᐃᓱᐟ.

222. MICMAC. *(Nova Scotia.)*

Mudu Nicscąm teliksatcus usitcumuı wedjį igunum-uedəgub-unn nɐuktuı-bistadjul uewisul, culąmąn m'sit wen tąn kedlamsitc utiįninɛu, mą unmadt jinpuıc, cądu uscətɐ apçuąwɐ mįmadjuocun.

223. TINNE, or Chippewyan. *(Syllabic.)*

ᒣᐅᑊᐅ ᐅᑎᐧᐁ ᐐᓄ ᓂᒣᑐᑊ ᐁᔭᑕᑊ ᑌᑊᓯᐟ ᐐᑎᒣᑎᑊ, ᑕᑊ ᑎᔨᑐ ᐅᔭ ᐁᑎ ᔭᒣᑦᔨ ᒣᑌᑊ ᐁᑌᑊ ᑊᐅᐁᐟ ᐃᑐ ᐅᐢᐢᑎ, ᐁᔭᐅᑭᐟ ᐃᓵᓂᐟ ᔭᓄᑕ ᐅᐢᐢᑎ.

224. TINNE *(Roman).*

Apeech zhahwaindung sah Keshamunedoo ewh ahkeh, ooge-oonje megewanun enewh atah tatabenahwa Kahoogwesejin, wagwain dush katapwayainemahgwain chebahnahdezesig, cheahyong dush goo ewh kahkenig pemahtezewin.

225. TUKUDH. *(Loucheux Indians.)*

Kwugguh yoo Vittukoochanchyo nunh kug kwikyit kettinizhin, tih Tinji chihthlug rzi kwuntlạntshį chootyin tte yih kyinjizhit rsyettetgititelya kkwa, kọ sheggu kwundui tettiya.

226. MALISEET. *(New Brunswick.)*

Eebŭchŭl Nŭkskam ĕdooche-moosajĭtpŭn ooskĭtkŭmĭkw wĕjemeloočtpŭn wihwebu Ookwŏŏsŭl, wĕlaman 'mseu wĕn tan wĕlămsŭtŭk oohŭkĕk, skatŭp ŭksekāhāwe, kānookŭloo ooteĭnp askŭmowsooagŭn.

227. MOHAWK. (*N. Am. Indian.*)

Iken ne Yehovah egh ne s'hakonoronghkwa n'ongwe, nene rodewendeghton nene raonhàon rodewedon rohhàwak, nene onghka kiok teyakaweghdaghkon raonhage yaghten a-onghtonde, ok denghnon aontehodiyendane ne eterna adonhèta.

228. CHOCTAW. (*N. Am. Indian.*)

Chihowa yvt yakni a i hullo fehna kvt, kvna hosh yvmma i yimmikmvt ik illo hosh, amba ai okchayvt bilia yo pisa hi o, Ushi achvfa illa holitopa ya auet ima tok.

229. SENECA. (*N. Am. Indian.*)

Neh sąh'ąh ne' sòh jih' ha nò'oh gwah Na'wĕn ni yòh' he'yo ąn ja deh, Neh No'a wak neh" sho' kuh sgat ho wi'yą yąh tot gah wąh' ha o'gweh da wiih heh yo ąn'ja deh'; neh neh, Son'dih gwa'nah ot ą o wa'i wa gwĕn ni yòs, tąh ąh' ta ye'i wah doh', neh gwaa', ną yò'i wa da dyeh' ą ya'go yąn daht' ne' yoh heh'o weh.

230. DAKOTA. (*N. Am. Indian.*)

Wakantanka oyate kin cantewicakiya, heon Cinhintku iśnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte śni, tuka owihanke wanin wiconi yuhe kta.

231. OJIBWA. (*N. Am. Indian.*)

Gaapij shauendv sv Kishemanito iu aki, ogionjimigiuenvn iniu baiezhigonijin Oguisvn, aueguen dvsh getebueienimaguen jibvnatizisig, jiaiat dvsh iu kagige bimatiziuin.

232. MUSKOKEE. (*N. Am. Indian.*)

Hesaketvmese ekvnv vnokece mahet omekv, Eppuce hvmkuse heckuecvte emvtes, mvn estimvt oh vkvsamat estemerkekot, momis hesaketv yuksvsekon ocvren.

233. CHEROKEE. (*N. Am. Indian.*)

ϴᏍᎩᏃZ ᏂᎦᎩ ᎤᏁᎳᏩ ᎤᏦᎥᎡ ᎡᏣᎯ, ᏚᎤᏏᎡ ᎤᏙᏢᎦ ᎤᏬᏂ ϴᏍᎩ ᎤᏣᎡᎯᎥ ᎤᏕᏁᏗᏍ, ᎩᏣ ϴᏍᎩ ᏍᎪᎯᎥᏍᎦ ᎤᏂᎢᏍᏍᏗᏍ ᏂᏦᎡϴ, ᎬᏂᎤᏛᏍᎩᏂ ᎤᏣᎤᏁ.

234. DELAWARE. (*N. Am. Indian.*)

Woak necama guliechtagunenanall kmattauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunk haki omattauchsowoaganowa oliechtonepanni.—1 *John* 2: 2.

235. NEZ PERCES. (*N. Am. Indian.*)

Kunki wiwihnath, awitaaishkaiikith, uyikashliph, wiwatashph, Awibaptainaiikith immuna Pishitpim wanikitph, wah Miahspim. Wanikitph, Wah Holy Ghostnim wanikitph.—*Matt.* 28: 19.

236. MAYAN. (*Yucatan.*)

Tumen bay tu yacuntah Dioz le yokolcab, ca tu caah u pel mehenan Mehen, utial tulacal le max cu yoczictuyol ti leti, ma u kaztal, uama ca yanacti cuxtal minanuxul.

237. MEXICAN, or Aztec.

Ni mehuaz yhuan ni az campa câ in no tâtzin yhuan nic ilhuiz: No tâtzin é, oni tlâtlacô ihuicopa in ilhuicatl yhuan mixpan têhuatl.—(*Luke* xv. 18.)

238. NEGRO-ENGLISH. *(Surinam.)*

Bikasi na so fasi Gado ben lobbi kondre, va a gi da *wan* Pikien va hem, va dem allamal, dissi briebi na hem, no sa go lasi, ma va dem habi da Liebi vo tehgo.

239. CREOLESE. *(West Indies.)*

Want soo Godt ka hab die Weereld lief, dat hem ka giev sie eenig gebooren Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

240. AYMARA. *(Peru.)*

Hucama Diosaja mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri iñayan hacaña-pataqui.

241. ARRAWACK. *(Guiana.)*

Lui ké uduña abba Wadîli uria karaijakubá je namaqua Wunabu ubannamámutti, nassikoattoanti tuhu Wunabu ubañamün. Lui kéwai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukunnamün.—*Acts* 17 : 26.

242. QUICHUAN. *(Argentine.)*

Pachacamackca chicatami runacunata munarca, chay Zapallay-Churinta kokcurca, tucuy paypi yñiic, mana huañunanpac, uiñay cauzaytari apinanpac.

ABOUT THE SPECIMENS.

Making due allowance for repetitions, the foregoing specimens represent about 213 languages and dialects.

It is interesting to note a demand still existing for some of the earliest versions, which, though antiquated in form, are still used in church services and by scholars. Among these are: the Syriac, Coptic, Ethiopic, Armenian, Georgian, and Latin. Versions were made at an early date in Arabic, Persian, and Amharic, but the specimens here given are taken from translations of more recent times.

A large number of versions came into being in connection with the Reformation, and before the year 1650 every country in Europe, except Portugal, Russia, and Turkey, had at least the New Testament, and generally the Bible, in a language spoken by the great majority of its people.

The versions originating outside of Europe, with a few exceptions which will readily occur to the reader, have been made almost within the life-time of men now living, and they illustrate the dependence of modern efforts to evangelize the world upon the printed Scriptures, and the desire of missionaries to furnish them to their adherents.

It should be remembered, however, that only a small part of the work of translating has yet been done. Numerous languages and dialects are spoken, especially in Africa, which have not been even studied by scholars from Christian lands; and, in many cases, versions which are represented in this pamphlet by specimens embrace only the New Testament, or, it may be, a single Gospel. One hundred and seventy consecutive specimens represent fifty-six translations of the entire Bible; of which, thirty-five were circulated in Asia, nine in Africa, nine in the Islands of the Pacific, and only three on the continent of America.

WHAT ABOUT THE FUTURE?

Speaking of a comparatively limited area, a learned author (Mr. Cust) suggests: As regards the Peninsula of Nearer India, scores of its languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India (the Hindi, Bengali, and Marathi), and the two great Dravidian vernaculars of Southern India (the Tamil and Telugu), which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world.

BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the BRITISH AND FOREIGN BIBLE SOCIETY, founded in 1804, which at the close of its eightieth year, having extended its operations to almost every country in the world, had put into circulation more than *one hundred million copies* of Bibles, Testaments, and portions of the Bible, in above *two hundred and sixty* languages and dialects, and had expended nearly *ten millions sterling* in translating, printing, and disseminating the Scriptures. While one-half of its total issues are in the languages of the United Kingdom, it has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God. Schools and hospitals, prisons and reformatories, railway stations and hotels, the army and the navy, can testify to the blessing it has conferred on them. Poverty, trouble, sickness, and even blindness, present a claim to which it never turns a deaf ear.

THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from Bible societies in different parts of the country. It had been preceded by a large number of local and independent organizations, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

The Society was afterwards incorporated by the legislature of New York, and empowered, on certain conditions, to take real estate by gift, bequest, or devise, so that it is fully competent to guard all trusts committed to its custody.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia and the Amoor, Greece, Turkey, Syria, Persia, India, Siam, China, Japan, Mexico and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixty-eighth year its total issues of Bibles, Testaments, and integral portions of Scripture are 43,892,031, its expenditures in this work having exceeded *twenty-one millions of dollars.*

TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from three hundred versions of the Bible or parts of the Bible; and more than two hundred languages and dialects have thus for the first time been enriched with the literature of this book. For the making of new versions, involving, as in many cases it has done, the reduction of a language to writing, the compilation of a dictionary, and the construction of a grammar, the world is indebted to the learning, the piety, the philanthropy, and the indefatigable zeal of Christian missionaries of various lands.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic, by Dr. Eli Smith and Dr. Van Dyck, required the labour of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Turkish version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimated that he spent on an average full thirty minutes on each verse he translated. Protestant missionaries were sent to Japan in 1859, but twenty years had passed before their translation of the entire New Testament was ready for circulation. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

EARLY PRINTED BOOKS.

The earliest book known, printed with moveable metal types, is a folio Latin Bible published at Mentz about the year 1455. No tradition gives the number of copies, which was probably less than three hundred. Many of these were printed on vellum, a material made from the skins of very young kids and lambs, which, though costly, was preferred to paper. As each Bible contained 641 leaves, the skins of more than 300 animals were required for every copy. In that century two men, working at one press, could print 300 sheets a day.

The version of the English Bible now in common use was first printed in 1611, in a folio volume which contains about 1,200 pages, each measuring 16 inches by 11. If two pages were printed at one time, and 180 impressions were taken in an hour, each press, in a day of ten hours, would yield the equivalent of three Bibles, and ten presses would be required for a production of 9,000 Bibles a year.

At the Caxton Exhibition, in London, 1877, it was considered a noteworthy feat that within twelve consecutive hours a hundred copies of the Bible were printed in Oxford, forwarded to London, and there fully bound in morocco, and exhibited the same day at the South Kensington Museum.

THE MANUFACTURE OF BIBLES.

The printing for the American Bible Society in English, and in some foreign languages, is done in New York, at the Bible House, upon fifteen Adams presses of medium size, and six stop-cylinder presses of the largest size, the capacity of the whole being sufficient for the annual production of about two million volumes of the Scriptures, large and small.

The stop-cylinder press takes a sheet of paper, 32 by 44 inches; and printing 64 pages, 24mo, at each impression, throws off 960 pages, or the equivalent of one small Bible, every minute. This is at the rate of six hundred Bibles a day. Volumes of large size are completed with corresponding rapidity, the largest quarto volume requiring only about eight minutes of press-work.

In the bindery, the use of modern machinery contributes to the economy of manufacture. Twelve book-folding machines and six book-sewing machines, each of which requires a single attendant, do the work of more than a hundred hand folders and hand sewers. Each folding machine is expected to fold from 1,500 to 1,800 sheets an hour, and each sewing machine does the stitching of 1,500 sheets in the same time. A visitor who spends four minutes at the press, and as much at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two, and the sewing of two.

At the same time, it is not intended that the most rapid operations of manufacture should interfere with thorough and enduring workmanship.

In general, the Society's printing is done from its own electrotype plates, which have been prepared with great care and at a large outlay. Especial pains are taken with the proof-reading, and it is believed that publications can rarely be found which are so uniformly free from errors of the press.

In foreign lands, the printing for the Society is done sometimes from plates, but more usually from types, or from lithograph stones, or engraved blocks of wood, according to the customs of the people for whose benefit the Scriptures are prepared.

CIRCULATION.

There were issued from the Bible House, New York, in the year ending March 31st, 1884, 1,357,051 volumes, of which 474,425, or more than one-third, were Bibles. About five-sixths of the whole were in English; of the rest, 69,625 were in German, 32,937 Spanish, 27,909 Swedish, 24,437 Danish, 8,120 Portuguese, 5,061 French, 6,000 Italian, and 4,600 Welsh.

About 600,000 volumes were purchased by auxiliary societies; 480,000 were committed to the Society's colporteurs; 150,000 were sold at the Bible House, at retail or to dealers; and about 50,000 were put in circulation in the form of grants to individuals, churches, Sunday schools, and benevolent organizations. Nearly 60,000 copies were sent to foreign countries: to the West Indies, 5,418; to islands in the Pacific, 4,461; to Mexico, 12,798; to Central and South America, 17,191; to Africa, 12,025.

The total distribution in foreign lands exceeded 510,000 copies, including 200,000 in China, 34,000 in Japan, 52,000 in Turkey, Greece, and Egypt, 5,500 in Persia, 9,000 in Brazil, 13,900 in La Plata, 13,000 in Germany, 24,000 in France, 6,900 in Spain, 8,300 in Austria, and 36,000 in the Russian empire. In effecting this distribution more than 400 colporteurs were employed in the United States, at the expense of the American Bible Society, and three hundred and twenty-eight persons were similarly engaged in foreign lands.

The circulation of the British and Foreign Bible Society during the same period was 3,118,304 copies, of which 827,850 were Bibles, and statistics show that since the year 1804 more than one hundred and eighty millions of Bibles, Testaments, and integral portions of the Bible, have been distributed in all parts of the world through the agency of Bible societies alone.

NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of Bibles and Testaments for distribution in our own land are numerous, and with the growth of our population, the number of those who look to it for aid is constantly increasing.

3. In its colportage work, in connection with the fourth re-supply of our country, it aims to search out all destitute families and to carry the Bible to their very doors.

4. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

5. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way more than one million dollars in money have been expended during the last ten years.

6. While the expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of the citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, as many generous men and women have done, its friends may help its work after their own decease.

Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of , to be applied to the charitable uses and purposes of said Society.

HOW TO HELP THE SOCIETY'S WORK.

The sole object of the Institution is to encourage a wider circulation of the Holy Scriptures without note or comment. In this it seeks the hearty co-operation of all who love the Bible. Its friends may aid its work—

(1) By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, and are seldom advertised in newspapers. Still they are widely distributed through the country, and may be found or ordered through the *county depositories* at numerous points, or through any dealer in books. Whoever buys for distribution to the poor becomes a helper in this work.

(2) By commending the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

(3) By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

(4) By sending donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.

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BIBLES AND TESTAMENTS.

The publications of the American Bible Society are offered to all who desire to purchase, in any quantity, at cost prices.

Accuracy of the text and substantial quality of material and workmanship distinguish the Society's publications.

A catalogue of the Bibles and Testaments published and for sale by the Society may be obtained on application at the Bible House, New York.

THE BIBLE SOCIETY RECORD,

a monthly periodical of sixteen pages, designed to furnish information concerning the preparation and distribution of the Scriptures at home and abroad, is mailed from the Bible House to subscribers, at thirty cents a year for a single copy.

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